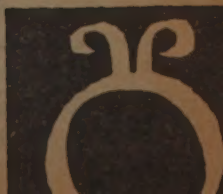
THE ANGLICAN DIGEST



SPRING A. D. 1961

The Episcopal Book Club and the publishing firm of Morehouse-Barlow Co. announce with pleasure the second non-fiction contest, the winner of which will be given the Anglican Writers Award of $1,000 (in addition to the customary royalties), for a hitherto unpublished book-length manuscript written by a clerical or lay member of the Episcopal Church in the U.S.A. or the Anglican Church of Canada, dealing in a manner consistent with Holy Scripture, the Creeds, and the Book of Common Prayer, with some aspect of the faith, practice, life, and work of the historic Church; and submitted previous to Whitsunday 10 June A.D. 1962.

Regulations for submitting such a work and information about the judging of manuscripts may be obtained by writing to the Episcopal Book Club, "Hillspeak", Eureka Springs, Arkansas.

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SPRING A. D. 1961

the anglican digest

- some things old
- many things new
- most things borrowed
- everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

DOINGS IN DALLAS

ONE hundred and twenty six prelates of the American Church gathered in the See City of Dallas last November for the 108th meeting of the House of Bishops. The bishops considered and acted upon various matters of varying importance.

1. They supplied more than a page to history by unanimously recommending to General Convention the acceptance of a proposal by the Philippine Independent Church to enter into full communion with the Church in America, set up a committee to complete the study of the concordat. The background:

When the Church met in the City of Brotherly Love in 1946 for its triennial get-together, it was no secret that some of its members had been keeping serious company with Presbyterians: there had been so much steady dating and letter writing that some looked for banns to be published. When the suggestion was made that a definite

proposal would be in order, the House of Deputies (priests and laymen) voted against it, embarrassed the more ardent suitors, especially the House of Bishops, by officially withholding consent.

By the time the Church met again in San Francisco three years later, the courtship had died out, and one-time handholders were merely tipping their hats to the Presbyterians: the "Philadelphia affair" was not even mentioned.* Many had given up hope of Christian unity until they remembered that one of their missionary bishops had been keeping right regular company out in the Philippines, had officially received his episcopal brothers' blessing, and had been successful.

Indeed he had shown them almost single-handed how to win a right fair and acceptable lady. It was by adoption — a process often overlooked by small families who wish to share their great wealth. The negotiations had not taken long, as ecclesiastical matches go, and the Rt. Rev'd Norman Spencer Binsted, Bishop of the Philippines, would have been the first to disclaim credit for winning the heart of *Iglesia Filipina Independiente* (he didn't become bishop until 1942); some of it dated to Bishop Brent's hitch in the Philippines (1901-1918), some was due to the native Church's own heart and mind, faithful determination, and struggling history.

Four centuries before, the Portuguese Magellan had sailed under the Spanish flag of Charles V far enough around the world to discover (1521) the archipelago and name the group *Islas de Ponciente*, or Western Islands. (Afterwards they took their name from Charles' heir-apparent who on his accession became Philip II; Spain did not take full possession of the Philippines for some time to come.)

The conquest of the Philippines was essentially a missionary one, thanks partly to the Augustinian Friars, and later the Jesuits ("Society of Jesus", founded by Ignatius Loyola as an advance missionary guard of the Roman Church), who arrived from Spain to win the natives for God and King. When the Jesuits were expelled from Spain they were also ousted from the Islands, but when the Spanish power waned, the Jesuits returned a stronger body, grew powerful in politics, rich

* Much publicity, secular and otherwise has been given to an attempt last autumn in San Francisco to hold hands with four religious bodies — all at the same time, and the declared intention to persuade General Convention to regularize the affair — a "union" based on the announced disunity of doctrine, discipline, and worship — and even dress (no vestments). The "union" proposed in San Francisco is not the same as the "unity" implied by the Archbishop of Canterbury's courtesy ("just happened to be in the neighborhood") call on the Pope of Rome, nor his visit with the Ecumenical Patriarch of Constantinople.

in land. (The Order ceased to exist for a while, but Pius VII re-established it in 1814, and 35 years later Jesuits were allowed to return to the Philippines on the understanding that they would restrict their activities to education.)

For three centuries Filipinos bore the yoke of Spanish domination and Roman clericalism. At the end of the nineteenth century they rose in revolt, sought their independence. Their leader died, and his successor patched up a short-lasting peace. Along came the Spanish-American War (1898), and the insurgents seized the opportunity to accept American aid, revived their revolt. At the end of hostilities, the Filipinos found that the treaty had given them their long-sought freedom from Spain, but that it had failed to give them their independence — a Spanish rule had been exchanged for American "protection". There were scattered uprisings against the U. S., but by 1901 General Funston had practically subdued all the Islands; yet the disturbing problem of independence was to remain unsettled for 45 years more.

Coupled with the desire for independence of state was the desire for independence of Church. A Roman priest, Gregorio Aglipay, organized a movement to nationalize the Church of the Philippines, and was promptly excommunicated by a Spanish archbishop. When the Congress of the Philippines met for the first time (August 1902), Isabelo de los Reyes, president of the new government, nominated Father Aglipay, the old "Vicar General" of the revolutionary army, as head of the national Church. (He also nominated Churchman William Howard Taft, then president of the Philippine Commission, later governor-general, as vice president; Taft accepted.) Fr. Aglipay postponed his acceptance to see if he could retain Catholicity for the national Church without the yoke of the papacy, as the English Church had been able to do 350 years before, and the Eastern Churches had done in the eleventh century. The Pope, quicker to act than his predecessors who had had to deal with similar situations, refused to withdraw his henchmen - friars and to let the new Church stand by itself. When Fr. Aglipay saw that he had to choose between Roman domination and freedom, he accepted the nomination (1902), and nine days later celebrated his first Eucharist as "Supreme Bishop" of the Philippine Independent Church, attended by thousands of his followers, in an open field near Manila.

Although the new "Supreme Bishop" was only in priest's orders, he set about to "ordain priests and consecrate bishops".

Recognizing the irregularity of the procedure, he first asked the American Church for episcopal consecration (consecration at the hands of real bishops — bishops in apostolic succession), and later asked the same of the Old Catholic Church in Europe who had renounced papal jurisdiction some 30 years before. Fr. Aglipay earnestly desired episcopal consecration, but he was suspicious of any relations with foreign Churches and was unwilling at the time to make the definite statements of conformity to Catholic doctrine and polity, which both the Old Catholic and American Churches are bound to insist upon before consecrating any priest a bishop.

Denied true bishops, the Independent Church carried on for 45 years with almost no help from other Christian groups. The courts denied any share of the property which they had formerly used, even when entire congregations affiliated themselves with the new Church. The American Government turned over all *Independiente* property to the Roman Church. They had no churches, no monks and nuns, no parochial and boarding schools, no seminaries. Although scores of well-educated Roman-trained priests went with the Independent Church, the demands of the times forced the Church to lower her standards of education and ordination; but with the definite date of national independence in sight, the Church managed to send many of her men to be educated in seminaries of the American Church. (To this day most of their priests are

MAKES-THE-HEART-GLAD DEPARTMENT

The Diocese of Dallas added some luster to the celebration of the XV anniversary of the consecration of its Bishop by publishing some diocesan statistics:

	1945	1960
Clergy	29	120
Parishes and Missions	46	249
Lay Readers	30	110
Baptisms (yearly)	357	1,602
Confirmations (yearly)	509	2,153
Baptized Persons	9,700	36,235
Communicants	8,741	26,310
Receipts	$182,429.19	$2,415,464.31

trained at American Church's St. Andrew's Theological Seminary, Quezon City.)

As his father before him was able, as President of the National Congress, to lay the groundwork of future independence for a country that had won only her freedom from Spain, so was the Rev'd Isabelo de los Reyes, Jr., as "Supreme Bishop" of the Philippine Independent Church, able to pave the way for his Church to win the apostolicity she lost when she won her freedom.

By 1948 the Church had managed to put its house in apostolic order, conform its statement of faith to Catholic doctrine, settle some old controversies, revise its Constitution and Canons, and send its "Supreme Bishop" over to knock on the door of the Cathedral Church of St. Mary and St. John (almost totally destroyed during World War II) and ask the American Bishop for episcopal consecration. The man they sent was the son of the president of the first congress to meet after the Filipinos had won freedom from Spain but had failed to win independence.

When the House of Bishops met that autumn in Winston-Salem, North Carolina, Bishop Binsted managed to get there. He asked for and received permission to bestow upon the "bishops" of the Philippine Church the apostolicity they had sought for a half-century. Before hurrying back home to perform his apostolic mission, and sign and seal the adoption papers, Bishop Binsted arranged for the Bishop of Honolulu and Bishop Bentley (formerly Alaska, now National Council) to meet him there and join in the apostolic Laying-on-of-Hands which would give the Philippine Church real bishops.

By the time the American Bishops arrived, Bishop Binsted had already ordained the candidates deacons and priests; the two bishops joined him in making them successors to the Holy Apostles. Months later the newly consecrated bishops consecrated other bishops and, as before, Bishop Binsted had a hand in it.

One dripping hot morning in 1949, in Negros, P. I., Bishop Binsted and his Suffragan (Robert Franklin Wilner, d. March 1960) accompanied the Most Re'v Isabelo de los Reyes, Jr., and other validly consecrated bishops of the Philippine Church into the Cathedral Church of La Paz, and bestowed upon five more validly ordained priests the order of Apostolic Succession. The Ordinal of the Book of Common Prayer was used, and each newly consecrated bishop was presented with pastoral staff, cross, ring, cope and mitre by his respective sponsors. After the consecration and the new bishops had been

seated in the chancel to bestow their blessing upon members of the congregation who came and knelt before them, Bishop Binsted made his way out of the sacristy, sat down to a table, signed his name to five parchments, took off his ring and five times pressed its amethyst signet into molten red wax. Bishop Binsted had already been instrumental in consecrating 13 bishops for the Philippine Church; the total now stood at 18.

Never before had an American Bishop taken part in the ordination and consecration of so many bishops at one time — and for a "foreign" Church. There was no denying it: no single person had done more for the cause of real Christian union than Bishop Binsted.

Upon his resignation in 1957, his apostolic mantle fell upon the shoulders of capable and well-trained Lyman Cunningham Ogilby whose gentle hands and patient manner guided the *Iglesia Filipina Independiente* to propose to the Dallas House of Bishops the concordat that can bring over 1,500,000 Christians into full communion with the Church in America and subsequently with all Churches in the Anglican Communion.

To be instrumental in giving any Church successors to the Apostles is no small honor; to bring so many people into the Catholic orbit of the world-wide Anglican Communion is something for history books. At long last Anglicans could rejoice that American bishops had reverently, discreetly, advisedly, soberly, and in the fear of God and the House of Deputies, unanimously agreed to a Christian union of apostolic nature.

When the American Church meets next October in the City of the Straits, the House of Deputies, mindful of the Philadelphia proposition and its irregularities, will no doubt agree to the proposal received and blessed by the bishops in Dallas, and vote to enter into the Philippine concordat — unanimously.

2. The bishops heard a long-awaited, and expected, report that the Church's missionary work in foreign parts was "antiquated, outmoded, and weak."

3. The House of Bishops created a new missionary jurisdiction — Taiwan, made up of five congregations, four priests, and about 1000 communicants: all transferred from the Holy Catholic Church in Japan after negotiations by the Presiding Bishop and placed in the hands of the Bishop of Honolulu.

4. The House of Bishops voted to change the name of the Missionary District of Salina to Western Kansas. "Missionary District" is an unorthodox and unwieldy title given to an episcopal jurisdiction that is not

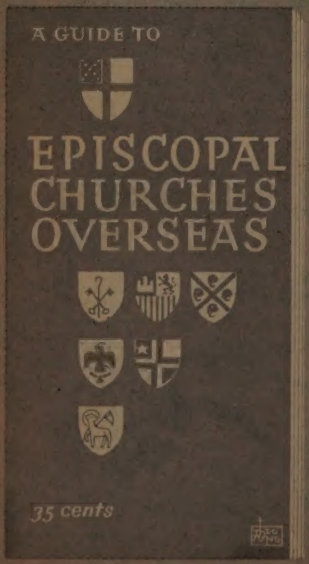
fully self-supporting and does not have the required number of self-supporting parishes — a victim of the "numbers racket". If it is important enough to have a bishop, it is important enough to be a diocese, not a district. The American Church, alone in the vagary, has a number of them, many of long standing — an unhappy fact that may be partly due to the method of selecting their bishops. Diocesans (bishops of dioceses), coadjutors, and suffragans are elected by dioceses (theoretically priests elect and laymen concur) and must have the consent of a majority of the bishops and standing committees (made up of priests and laymen) before the Presiding Bishop may take order for the consecration. Not so with missionary districts: their priests and laymen have no voice whatsoever in the selection of their bishops; they must take whatever the House of Bishops sends them. One district has fewer congregations and communicants than it had a decade ago — a loss partly accounted for by the attempt of the present bishop (at the job eleven years) "to ignore practically everything in the Prayer Book" and to substitute his personal vagaries for the official teaching and practice of the Church. The same bishop publicly claims that his priests are not priests but ministers and just as publicly has "personally supervised the burning of eucharistic vestments in use by missions that were thriving under his predecessor". All of which may account in part for the failure of missionary districts to

have become self-supporting sooner, and why certain bishops have lately been touring and inspecting jurisdictions throughout the American Church.

In the 60 years since Salina (soon to be Western Kansas) was set apart, its parishes still number seven; mission congregations have increased from 13 to 22; unorganized missions decreased from 12 to four; 838 communicants increased to slightly more than 3,000; has had five bishops, all chosen by the House of Bishops. For four years Salina was without a bishop, and the Bishop of West Missouri almost killed himself hopping over Kansas to look after it.

Although there was no public admission of it, the House of Bishops was somewhat embarrassed to find that one of the most able American priests (Robert Herbert Mize, Jr., Founder and former Director of St. Francis Homes for Boys) was nabbed by the Church in South Africa to be Bishop of Damaraland. (Incidentally, the new Bishop is desperately in

REMEMBER . . .



A GUIDE to Episcopal Churches OVERSEAS

A 48-page listing by country, city, and street of churches in Hawaii, Alaska, and Central and South America, Europe, and all U. S. extra-continental territories and possessions. All Episcopal jurisdictions in the British Isles, Canada, Australia, the Indies, Africa, Asia, and elsewhere are also given.

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need of unmarried priests (low salaries, poor accommodations preclude married ones), address: P. O. Box 57, Windhoek, S. W. Africa.)

5. They postponed till the next meeting any action on the proposal to have General Convention meet every year instead of three years and to reduce the unwieldy House of Deputies to half its present number. Some brave souls have dared advocate the abolishment of General Convention, as it is now constituted, and have proposed in its place annual meetings of parishes with their rectors presiding, of priests with their bishops presiding, of bishops with an archbishop presiding, and so turn much time, energy, and money to progressive purposes. (The Hawaiian Convention, sometimes called the Hawaiian Picnic, is reported to have cost at least $2,500,000 — enough to support the Diocese of Dallas for a whole year.)

6. The bishops agreed to accept from the Church of England the jurisdiction of the "Diocese of Argentina and Eastern South America with the Falkland Islands". The diocese is the most extensive* in the Anglican Communion: includes also Bolivia, Chile, Ecuador, Paraguay, Uraguay; was founded in 1869, divided in 1910, reunited in 1946; has a cathedral church on the Falkland Islands (some 300 miles east of the bottom part of South America) and a pro-cathedral and episcopal residence in Buenos Aires. Other jurisdictions previously accepted from the English Church: Honolulu, Guatemala, El Salvador, Honduras; from the Holy Catholic Church in Japan: Formosa, now called Taiwan.

7. With mixed feelings, some arguments, and unexpected courage, the bishops prepared a 3,500-word Pastoral Letter which re-emphasized the truth and importance of the historic creeds, and which was partly designed to answer the Miami-presented and almost-ignored memorial signed by 4,556 laymen who were dismayed to see the Church, particularly those on the episcopal bench and other high places slipping from the faith* once delivered to the saints.

* 2,645,325 square land miles, water excluded, rumor has, and 300,000 square miles less: The Arctic; largest including water: Polynesia (Province of New Zealand), with 11,000,000 square miles, one bishop and 12 priests.

* Some careless "teachers, spiritual pastors and masters" withhold from their people full information about the Church — a fact which allowed a [illegible] deputy to the 1958 General Convention to claim in a public address that the Church is "a product of the Reformation", (and therefore a man-made organization) and a fact further supported by the embarrassing [illegible] of the Church's hierarchy to refute his statement. Later on, and to save face, they have no choice but to disavow the doctrine and practices they failed to teach and follow at the beginning.

Although the usually articulate Bishop of South Florida was the chief drafter, much of the Letter came sentence-by-sentence, word-for-word from various and often contradicting sources and consequently resulted in considerable unevenness and some vagueness. In the preparation of the Pastoral Letter, the bishops, perhaps for the first time, had previously sought the assistance of expert theologians (unlike their English brethren, few American bishops are scholars), but many Churchmen were still left patiently waiting for the bishops to seek similar expertness in composition. (The Bishop of Montana called the letter a 3,500-word snooze, said that the Council of Nicea had nicely reduced the subject matter to 225 words, including the Amen.)

Required by law (Canon 45) to read the Letter to their congregations assembled, parish priests willingly, and for the most part happily, complied; but one New York priest, by placing his private opinion above that of the bishops, and with an unusual amount of publicity (some newspapers carried the story on page one), openly defied the canon, as well as the Prayer Book and his ordination vows, by refusing to read the Letter to his people and thereby involved his bishop with the choice of enforcing or not enforcing the canon which would bring the priest to trial and possible deposition. Even so, the price, if it be that, was a small one to pay. Most Churchfolk were happy that at long last the bishops appeared to be "ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same."

8. The bishops were made honorary citizens of the great State of Texas, were given dust-colored "Ten-gallon" hats to make them feel at home.

AUX ARCS

"Ozarks" is an English corruption of the French *aux arcs*, "with bows". Some say that the early French trappers called the region (mostly in Arkansas and Missouri, partly in Kansas and Oklahoma) *Aux Arcs* because of the bends in the rivers; others claim that the trappers saw Indians, probably the Osage with long bows, and so named the area. Nobody knows just when it all happened, but an 1818 explorer found "Ozarks" in common use: by that time *Aux* had become *Oz*, and *Arcs*, *Arks*, or *Ozarks*. — Taddled from *Rayburn's Ozark Guide*.

BELL MAN

HE THAT will die the Christ upon Good Friday, must hear his own bell toll all Lent; he that will be partaker of His passion at last, must conform himself to His discipline of prayer and fasting before.

Is there any man, that in his chamber hears a bell toll for another man, and does not kneel down to pray for that dying man? And then when his charity breathes out upon another man, does he not also reflect upon himself, and dispose himself as if he were in the state of that dying man?

We begin to hear Christ's bell toll now, and is not our bell in the chime? We must be in His grave before we come to His resurrection, and we must be in His deathbed before we come to His grave: we must do as He did, fast and pray, before we can say as He said, "Into thy hands, O Lord, I commend my spirit."

You would not go into a medicinal bath without some preparatives: presume not upon that Bath, the Blood of Christ Jesus in the Sacrament, then, without preparatives neither. Neither say to yourselves, "We shall have preparatives enough, warnings enough, many more sermons before it comes to that, and so it is too soon yet." You are not sure you shall have more; not sure you shall have all this; not sure you shall be affected with any.

If you be, when you are, remember that as in that good custom in these cities, you hear cheerful street music in the winter mornings, but yet there was a sad and doleful bellman that waked you, and called upon you two or three hours before that music came; so for all that blessed music which the servants of God shall present to you in this place, it may be of use that a poor bellman waked you before, and, though but by his noise, prepared you for their music. — From a Lenten sermon preached in Whitehall Chapel by John Donne, 333 years ago.

Perhaps the time will come when bishops will not send deacons, or young inexperienced priests, to open up new territories. In apostolic times, the bishops did the missionary work, and priests and deacons followed. To have the priest come in last conveys the impression that the sacraments are extras and really non-essential. — *His Dominion.*

A FIT PERSON

There were giants in the earth in those days. (*Genesis 6: 4*)

LAST autumn over 7500 members of the Church Militant gathered in one place in the See City of Milwaukee to give public thanks for the life, consecration, and work of Jackson Kemper, by Divine Providence, Bishop in the Church of God (31st in American Succession), first missionary bishop of the American Church, and first Bishop of Wisconsin. They were all there for good and happy reasons.

Jackson Kemper (baptized David Jackson, in honor of an uncle by marriage and a Philadelphia physician, apothecary, patriot and civil servant) was born on Christmas Eve, 1789, in Pleasant Valley, some six miles east of Hudson River's Hyde Park, son of a New York customs receiver.

Upon graduation from Columbia College (he was valedictorian of his class), young Kemper studied for the priesthood, was ordained in 1814, and took over a parish in Philadelphia, proceeded to push the Church into the wilds of Pennsylvania, Virginia, and Ohio. After the birth of three children and the death of his second wife (he was twice widowed by the time he was 43), Jackson Kemper extended the scope of his missionary work, got as far as an Indian mission near Green Bay, Wisconsin.

In 1835, after a half-century of autonomy and seventeen General Conventions, the Church remembered its apostolic mission, spurred the bishops to select a fit person; the lot was cast for Jackson Kemper. Consecrated Bishop of Missouri and Indiana, he was given oversight of a nondescript jurisdiction which included one church and no priest in Missouri, one priest and no church in Indiana, all of Iowa and all of Minnesota. By 1837 he had travelled as far west as Fort Leavenworth and back again, all by horseback, reading his Greek Testament in bar rooms, talking shop with trappers and the Gospel with anybody who would listen — a

Patrick Henry "received the [Holy] Communion as often as an opportunity was offered and on such occasion always fasted until after he had communicated . . . [and] spent the day in the greatest retirement. This he did both while Governor [of Virginia] and afterwards." — William Made, III Bishop of Virginia (1841 - 1862).

familiar and beloved figure reverently known as the Bishop of the Northwest.

On the Feast of St. John Baptist, 1847, priests and laymen in the Wisconsin Territory (Wisconsin became a state the next year) met in Milwaukee's St. Paul's Church, set up machinery to make Wisconsin a diocese, asked Jackson Kemper to be the bishop — an office he did not accept until seven years later, and even then, for four more years, he retained the care of all the churches in the Northwest. (Refusing to desert the missionary field, he had declined in 1838 to accept election as Bishop of Maryland.)

Experiencing the same heartbreaking difficulties as Philander Chase, Bishop of Ohio (later of Illinois), in getting priests to exchange eastern comfort for western opportunity, Bishop Kemper had to educate his own men for the priesthood.*

By the time he died, in his 81st year, on Rogation Tuesday, he had established seven dioceses, founded three colleges, opened numerous schools and academies. Said his diocese's Standing Committee, in announcing the Bishop's death: "He fell asleep in Jesus . . . and now rests in hope in the soil which, for a third of a century, has been consecrated by his prayer and love."

More than a century later, Wisconsin and other American Churchmen were still giving thanks* that the bishops, assembled in St. Peter's Church, Philadelphia, 125 years ago, had wisely made choice of a fit person to serve God and His Church: Jackson Kemper, first missionary bishop of the Church and beloved Apostle to the Northwest.

THE COLLECT

ALMIGHTY and everlasting God, we thank thee for thy servant Jackson Kemper, whom thou didst call to preach the Gospel in this our land. Raise up, we pray thee, in every land, heralds and evangelists of thy kingdom, that thy Church may make known the unsearchable riches of Christ, and may increase with the increase of God; through the same thy Son Jesus Christ our Lord. *Amen.*

* When railroads were more fashionable and often the only convenient means of transportation westward, it was a common joke that in developing a new missionary field Episcopalians always waited until they could go by Pullman.

* The Standing Liturgical Commission, in its "Prayer Book Studies", has proposed to remember Bishop Kemper every year on the anniversary of his death (24 May), and has provided Collect, Epistle, and Gospel to that end. (See box above.)

Our cathedrals and ancient churches [in Great Britain] have never been the property of the Roman see or of the Church of England. The cathedrals have always belonged to their chapters; the parish church, if I am not mistaken, to its incumbent, as a "corporation sole."

There was no change at the Reformation. Many incumbents served the same parish right through it; so did chapters of the Old Foundation. Cathedrals, which belonged to monasteries, were transferred to the chapters of the New Foundations, who were in some cases the same person: the last prior became the first dean [of the new chapter]. His monks, if priests, became his canons; if laymen, they were pensioned, and the pensions were paid. All this took place long before the final breach with Rome.

At the time of the Roman Catholic Emancipation, the English Romanist bishops formally declared that they had no claim to the ancient cathedrals or churches.—C. B. Moss, in the London *Church Times*.

PIKE PIKE HERE -- PIKE PIKE THERE

WHEN, with the hands of other bishops, the Archbishop of Canterbury consecrated Victor Joseph Pike (Chaplain General to the Forces since 1951 and Chaplain to Her Majesty the Queen from 1953), Lord Bishop Suffragan of Sherborne (*i.e.*, assistant to the Bishop of Salisbury, Province of Canterbury), he elevated to the episcopal bench (so called because the bishops used to sit on a bench next to the king), a man whose two brothers were already there, but in different provinces: the Most* Rev'd Robert Donsall Pike, Lord Bishop of Meath, Province of Armagh, Church of Ireland; and the Rt. Rev'd St. John Surridge Pike, Lord Bishop of Gambia and the Rio Pongas, Province of West Africa — the only instance of its kind: three brothers bishops and each one in a different province.

* Styled "Most" because he is the Premier (leading) Bishop of Ireland; the Primate of All Ireland is the Archbishop of Armagh, successor in office to St. Patrick (d. 461), Apostle to the Irish and First Bishop of Armagh, which see was not given archepiscopal dignity until the twelfth century.

EXPLANATION

Our move from a nine-room house and a three-room office on a city lot to several buildings on 1124½ acres and the acquisition of innumerable responsibilities and an unexpected loss of hands all conspired to keep us from getting out the scheduled autumn and winter issues of *The Anglican Digest*. (Bundle-plan accounts will be adjusted accordingly.) We are heartily sorry and we firmly purpose amendment of life, hoping that we may henceforth maintain a quarterly schedule with regularity: indeed, an examination of the *Digest's* "fan mail" indicates the necessity of doing so, with or without a full-time editor. Meanwhile, we ask well-wishers to accept our thanks for their interest in, and support of, *The Anglican Digest*.

◆◆

The day before a recent Christmas, a pert young secretary of a New York advertising agency telephoned the office of the Cathedral Church of St. John and asked for Canon * * * When told that the priest was not available because he was Celebrating, the young woman replied—after a bit of silence, "Well, more power to him! But isn't he starting a little early?" (*Taddled from the* Arizona Church Record)

BY WILL AND DEED

THE DONNER FOUNDATION (established by the late William Henry Donner, Hoosier-born Presbyterian and Pennsylvania steel magnate, in memory of his first-born son Joseph William) gave $4,500,000 to provide "Donner Chairs" (estimated annual income per chair: $12,000) and so, by fact and example, raise salary levels in fifteen preparatory schools. The Church schools participating: Choate School, Wallingford, Conn.; Cranbrook School, Bloomfield Hills, Mich.; Episcopal High School, Alexandria, Va.; St. Mark's School, Southborough, Mass.; St. Paul's School Concord, N. H.

RAY W. HERRICK, Michigan industrialist (communications) and school patron, has given Howe (Ind.,) Military School a 550-capacity All Saints' Chapel, in memory of the late wife of the Bishop of Northern Indiana. (Howe School is 76 years old; its superintendent (there 26 years) has been a regular deputy to General Convention.)

THE WOMEN OF WESTERN New York (See City: Buffalo) set out to raise $5,000 of the purchase price of a $15,000 airplane for the Bishop of Alaska; instead they raised, with the cooperation of every congregation in the Diocese, the full amount.

JOHN ALCORN, LONGTIME member of All Saints' Parish, San Francisco, gave to California's Cathedral Church his well-known and extensive collection of photographs of Anglican Cathedral Churches throughout the world.

MISSOURI-BORN CHIEF VICE President of the Ford Motor Co., Ernest Robert Breech, and his wife gave 1000 shares of company stock (current value: $63,000) to bring the goal of $325,000 cash assets past the half-way mark for Michigan's new diocesan home (St. Anne's Mead) for older men and women. First unit's estimated cost: $675,000.

KENYON COLLEGE, GAMBIER, Ohio, received $63,836.51 from the trust fund provided for educational institutions, churches, and hospitals by the late Charles Edward Merrill (d. 1956), partner of the brokerage firm Merrill, Lynch, Pierce, Fenner & Beane (now Smith).

GEORGIA MUSTIAN WILKINS, Columbus, Georgia, Spinster, made the University of the Souths the residuary legatee of her more than $2,000,000 estate, and so provided the Church's long-established and up-and-coming "Oxford of America" with what may be its largest bequest. Largest to date: $800,000.

MRS. EFRAM ZIMBALIST, SR., 84-year-old Churchwoman, gave to the Philadelphia Academy of Music a specially-designed $175,000 nine-section portable pipe organ (largest in the world) for the use of the Philadelphia Symphony Orchestra in memory of her father Cyrus H(erman) K(otzschmar) Curtis (d. 1933), renowned publisher who began his career with a $2.50 press, later bought and published the *Ladies' Home Journal* and, for $1,000, the *Saturday Evening Post*, and in 1923 controlled printing plants valued at more than $8 million. A life-long interest in music (he was named after a musician his father brought to Portland, Maine, to conduct the local orchestra) and his ever-increasing wealth (he had one of the costliest and largest yachts in America) enabled him to give away millions for musical and philanthropic purposes. In 1896 his only daughter married Dutch-born and Curtis-picked Edward William Bok, whose colorful and progressive-minded editorship (31 yrs.) made the *Ladies' Home Journal* the foremost "female magazine" in the world and whose tastes and philanthropies approached those of his father-in-law. (He built, and his body was buried in the crypt of, Florida's famous Singing [Bok] Tower of seventy-one bells, which bears at its base the words of his grandmother: "Make you the world a bit more beautiful and better because you have been in it.") Thirteen

years after his death his widow married the Russian-born Efrem Zimbalist, widower of opera star Alma Gluck and father of the TV actor ("77 Sunset Strip") Efrem Jr.

J(OSIAH) K(IRBY) LILLY, Jr., pharmaceutical tycoon and younger brother of Eli Lilly, presented to Indiana University, Bloomington, his extremely distinguished collection of some 20,000 first editions of English, American, and Continental literature, manuscripts, Americana, etc., all to be housed in the handsomely appointed and up-to-date Lilly Library. Included: the complete manuscript of Indiana-born Lew(is) Wallace's *Ben Hur* and the only surviving manuscript of the Memoirs of King James II.

SOME 20 MILES SOUTH OF the See City of Easton (the Diocese of Easton was set apart from Maryland in 1868, comprises the western and southern thirds of the peninsula across Chesapeak Bay from Washington and Baltimore), on the banks of Dorchester County's Church Creek, Edgar William Garbisch, cellulose executive and one-time Post Toastie salesman, and his wife, motor-car heiress Bernice Chrysler, restored three-century-old Trinity Church as a memorial to Walter P(ercy) Chrysler and his helpmeet Della, with a $300,000 meticulousness that equalled the Rockefeller-sponsored Williamsburg and would have pleased the prairie-born one-time grocery clerk and railroad shop machinist who borrowed $5000 to buy and study a 1908 red and white Locomobile and later, via Buick, Willys-Overland, Maxwell, and still later, Dodge motor companies, manufacture the car and build the New York skycraper that bear his name.

BLANCHE MARSON BROWN, widow, left to All Saints' in the Valley, Opportunity, [Spokane] Washington, $10,000 for new-construction purposes.

PRIZE

The Anglican Digest will send $10.00 to the first bishop to give the original source of the following quotation:

Grant unto this thy servant whom thou has chosen for the episcopate to feed thy holy flock, and to exercise the High-priesthood before thee, without blame to serve thee day and night, unceasingly to propituate thy countenance and to offer the gifts of thy holy Church; endued with the high priestly spirit to have power to forgive sins according to thy command, confer orders according to thy precept, and to loose every bond according to the authority thou didst give unto the Apostles, and to be well-pleasing unto thee in meekness and cleanness of heart.

HILLSPEAK CINNAMON ROLLS

¼ cup sugar
¼ cup Crisco
1 teaspoon salt
½ cup scalded milk
1 egg
1 pack dry yeast
2½ cups sifted Gold Medal flour

Cream sugar, Crisco, and salt, add milk and let cool to lukewarm. Stir in *one* cup sifted flour and beat. Add egg and yeast and mix well. Add rest of flour and mix until smooth. Place dough on floured board and knead only until the dough does not stick to your hands. (The less flour used the better the rolls.) Put dough in a greased bowl, cover with a damp cloth and let raise till double its original size. On a piece of wax paper roll out dough in an oblong shape. Cover with a mixed-together filling of ½ cup brown sugar, 1 teaspoon cinnamon, 4 tablespoons *butter*. Roll up the dough like a jelly roll and cut in one inch slices. Place on a greased pan and let raise till double. Bake about 20 or 25 minutes in a 350-degree oven.

BURIALS

✠ George Henry Coppers, 58-year-old New Yorker who went to work for the National Biscuit Company at 18, attended night school (he received his law degree nine years later), rose to become Nabisco's chairman of the board, from St. Paul's Church, Englewood, New Jersey.

✠ John Charles Thomas, born in Pennsylvania, barrel-chested baritone and *bon vivant* of radio, opera, and concert fame (he once studied homeopathy), from St. Timothy's Church, Apple Valley, [Los Angeles] California.

✠ Sister Deborah Ruth, welfare and missionary-minded (China and Hawaii) member of the Community of the Transfiguration, of Cincinnati [Southern Ohio], from the convent chapel, in the 47th year of her profession.

✠ Henry N. Taylor, 31-year-old bachelor son of the U. S. Ambassador to Switzerland, Scripps-Howard reporter, shot while covering the Congo mess, from St. John's Church, Washington, D. C.

✠ Alan Griffith Whittemore, 70, Boston rectory-born mem-

ber (since 1916) and twice Superior of the Order of the Holy Cross, for 13 years supervisor of the Order's work in Liberia, America's best-known conductor of retreats and missions (nobody can forget the last night of one of his missions when all lights in the church were turned down save a single spot-light which seemed to transfigure him and gave the startling effect of a come-to-life statue of a saint), from the monastery chapel in West Park, New York.

✠ Mrs. James Middleton Cox, 70, widow of three-term Governor of Ohio, twice elected to the Congress, one-time (1920) Democratic Presidential candidate (defeated by Warren G. Harding), and long-time newspaper publisher, from Christ Church, Dayton, Ohio.

✠ Sister Amy Martha, 83-year-old English-born "Seamstress to the Sisters [of the Transfiguration]", from the convent chapel, in the 43rd year of her profession.

✠ Edith Nourse Rogers, 79-year-old widow, Massachusetts' representative to Congress for 35 years (longer than any other woman in Congress), from St. Anne's Church, Lowell.

✠ Frederick Lehrie Barry, 63, IV Bishop of Albany (consecrated coadjutor in 1945, diocesan since 1949, 457th in American Succession) from his cathedral church. (The Suffragan Bishop was recently elected to fill the vacancy.)

✠ Arthur Wilson Page, 76, North Carolina-born publisher (22 years with Doubleday, Page & Co.), editor (he took over when his father became Ambassador to the Court of St. James's), public relations expert (20 years as a vice-president of A.T. & T.), adviser to various governmental agencies for many years, from St. John's Church, Cold Spring Harbor, Long Island.

✠ Vedder Van Dyck, 71, New Jersey-born VI Bishop of Vermont since his consecration in 1936 (391st in American Succession), from St. Paul's Church, Burlington (the diocese is without a cathedral church), whose rector was subsequently elected to be consecrated Bishop Van Dyck's successor.

✠ Laurence Harper Norton, 72, devoted trustee of Kenyon College (32 years) and of the Diocese of Ohio, senior warden of the cathedral parish, one-time member of the National Council, regular deputy to General Convention, in Cleveland.

✠ The Rev'd Mother Mary Veronica, Methodist-born, long-time, and widely-known Superior of the Poor Clares [of Reparation and Adoration], at Mount Sinai, on Long Island, in the 36th year of her profession. (St. Clare was born of noble parents at Assisi in 1194, ran off 18 years later to join St.

Francis, and with her sister Agnes founded the first convent for Franciscan nuns. She never left the convent — except once, and that was to eat and talk with St. Francis, but she wielded great influence on bishops, cardinals, and popes (two came to see her), whose interference and impositions she managed to escape after 32 years of struggles, two days before her death in 1253. The American Order was founded in 1922, is under the spiritual direction of the nearby Franciscans, and is the only enclosed (the sisters never leave) and contemplative (on their knees most of the time) order for women in the American Church.)

✠ Russell Cornell Leffingwell, 82, corporation lawyer, international banker, former board chairman of J. P. Morgan & Co., and former Assistant Secretary of the Treasury, from St. James' Church, Manhattan.

✠ Edward Lambe Parsons, 92, III Bishop of California (consecrated coadjutor in 1919, became diocesan in 1924, retired in 1940) 302nd and oldest in American Succession, from his former cathedral church in San Francisco.

✠ Junius Spencer Morgan, 68-year-old-financier, philanthropist, and yachtsman, great-grandson of the Junius Spencer Morgan who lent $50,000,000 to the French Government during the Franco-Prussian War; grandson of fabulous J(ohn) Pierpont Morgan (d. 1913) whose banking house lent $65,000,000 to a distressed U. S. Government, whose personal fortune, not counting an art collection valued at $50,000,000, was estimated at $68,000,000, and whose presence was to be counted on as a deputy to General Convention (in the first article of his will he proudly avowed complete faith in the doctrine of the Atonement); and son of the nearly as fabulous J(ohn) P(ierpont) Morgan (d. 1943) whose inherited and personally acquired collections formed the basis of the New York research institute known as Pierpont Morgan Library; from the Church of St. John's of Lattingtown, in Locust Valley, New York.

✠ Clarence Ellis Harbison, 75, pioneer in the field of dog psychology ("bad behavior in dogs is the fault of their owners") who once cured Rudy Vallee's Doberman pinscher of claustrophobia, from St. Luke's Church, Darien, Connecticut.

✠ Benjamin Tibbits Kemerer, 86, last Bishop of Duluth and subsequently Suffragan of Minnesota (376th in American Succession), from St. Mark's Cathedral Church, Minneapolis.

✠ Stephen Carlton Clark, 78, business man (his father founded the Singer Sewing Machine Company), art collector (he gave many paintings to, and

was trustee of, various museums), baseball fan (he built, and was later president of, the National Baseball Hall of Fame after he put an old baseball on display for the residents of Cooperstown, N. Y., where the game is thought to have originated), and philanthropist (his will specifically disposed of $11,675,000, of which $100,000 went to Christ Church, in Cooperstown, and $50,000 to New York City's Holy Trinity Church), from Christ Church, Cooperstown.

✠ Emily Price Post, 86, Baltimore-born dignified model of good manners whose simplifying books and columns made her name a synonym of propriety and whose often-reprinted 643-page *Etiquette -- The Blue Book of Social Usage* (first published in 1922) became a dead giveaway to prospective mothers-in-law called for the book in public libraries, from St. James' Church, Manhattan.

✠ George Arents, 85, industrialist (machine foundry), collector (publications on tobacco), philanthropist (St. Thomas's 21-bell carillon, etc.), and inventor (revolutionizing cigar-making machine), from St. Thomas' Church, Manhattan.

✠ John Angel, 78, sculptor of much of the statuary in New York's cathedral church, in Sandy Hook, Connecticut.

✠ Dominic, 76, joyful Holy Cross Brother, for 30 years confidant and friends of every boy who came to the Order's school at St. Andrews, Tennessee, just over the boundary of the University of the South's 10,000-acre domain, from the monastery chapel, West Park, New York.

✠ Dorothea Draper James, 78, widow of Henry James (the nephew of philosopher Henry James), and granddaughter of Charles Dana (editor and publisher of the New York *Sun*), sister of monologist Ruth Draper, a founder of the Schola Cantorum, from St. John's Church, Cold Spring Harbor, Long Island.

✠ F. Graham Cootes, 81, Virginia-born portrait painter (he did Woodrow Wilson many times) and creator of many Arrow Collar and "A Skin You Love to Touch" paintings, from St. James' Church, Manhattan.

SOUTH PACIFIC FIRST

"MY GRANDFATHER was a cannibal," said the brand-new Anglican bishop to a reporter last [November]. "I remember his giving me a tip — the palms of a man's hands make the best eating." The Right Rev'd George Ambo, 30, had a mitre placed on his head in [the Cathedral Church of St. John the Evangelist,] Brisbane, Australia, and became the first South Pacific native to be made a bishop. Twelve bishops assisted Brisbane's Archbishop [and Metropolitan, Province of Queensland], Reginald Halse, at the consecration before a congregation of 2,000, including Bishop Ambo's tribally tattooed wife, Marcella, 31, and their 13-year-old son, Oliver.

Bishop Ambo was born in a grass-thatched hut in a tiny (pop. 100) coastal village of northern Papua [in the Diocese of New Guinea]. When he was eight his father, a hunter in the Sombaba tribe, sent him and his brother off to the Anglican mission school in nearby Gona. There the two boys joined the Church, learned to read and write, and lost their tribal fear of sorcerers and spirits. Later, while he was at St. Aidan's teacher - training college near Dogura, young George Ambo felt the first stirrings of a call to the priesthood, and at the same time attracted the attention of Anglican churchmen, who sent him off traveling through the villages with white missionaries as a teacher and evangelist.

Ambo was ordained a priest, together with his brother, in 1958 [after he completed his seminary training at Newton Theological College, Dogura]. His first assignment was Boiani, fourth largest Anglican mission district in the diocese. To tend its 7,000 natives, scattered through the rugged southern reaches of the Owen Stanley mountain range, Ambo often swam storm - swollen rivers in shorts, was lucky to cover 20 miles in two days of tramping.

Declared the . . . Primate of Australia, Sydney's Archbishop, [the Most Rev'd] Hugh Gough, at Bishop Ambo's consecration: "This is a great moment in the missionary history of the Church." (Courtesy of *Time*; copyright Time Inc. 1960.)

When asked why he went to Church regularly, a deaf mute answered, "To show which side I'm on." — A parish paper.

ACCORDING TO—

★ *The Episcopal Church Annual:* The American Church now has 193 living bishops of which number 64 (30%) have resigned or retired.

★ The Dean of Minneapolis: "If a sermon is to be of any real value it should consist not simply of moral exhortation to good behaviour, but also of some help towards an ever clearer and deeper understanding of the Christian Faith."

★ Father Hugh, Order of Saint Francis: "Rome's recognition of the validity of Anglican Orders may be as yet a far-off event, but the very fact that the heads of two branches of the Catholic Church [met] together for the purpose of reaching a better understanding of each other's position and of discussing mutual problems [is] an indication of the promptings of the Holy Ghost, the true Vicar of the whole Church. *Veni, Creator Spiritus!*" — *Little Chronicle.*

★ The Canadian House of Bishops: "It should be understood that it is the policy of the Anglican Church to bring its ministrations, as God may enable it, to every group, however small, that may require them. The Anglican Church, under its canons and constitutions, cannot commend its people to the pastoral care of any but an Anglican priest. The Bishop is their rightful Father-in-God and it is his duty to provide for their pastoral care through the order and ministry of the Prayer Book.'

★ The Bishop of the Panama Canal Zone: "The Episcopal Church is the thinking man's Church, with the religious man's taste, containing the full-bodied flavor of evangelical Catholicism, with the impurities of Rome and Geneva filtered out." — *The Living Church.*

★ The Bishop of Mashonaland, in Southern Rhodesia: Anglicans of any race who "sin by taking part in unlawful acts of violence" will be excommunicated. "Except at the lawful command of the state, as with soldiers or police, and except in self-defense when attacked by another, it is not permitted to Christian men to use or take part in fighting or violent acts directed indiscriminately against men, women, and children in hatred and revenge." — *The Living Church.*

★ The Bishop of Johannesburg, Province of South Africa: "One of the things a bishop is charged to do is to banish erron-

eous teaching, and I believe that *apartheid* is erroneous teaching because it is an affront to the Gospel . . . I am still Bishop of Johannesburg, and it is my present intention to remain such until I see more clearly than I do now what is best for the Church there. It is true that I have been banished from my diocese, but that has been the lot of many bishops thoughout history. In any case my future does not matter very much. The important thing is the future of the Church in the diocese." — *The Living Church.*

This spring Houghton Mifflin Co., 2 Park Street, Boston 7, Massachusetts, will publish *Shooting at Sharpeville: The Agony of South Africa,* the Bishop of Johannesburg's eyewitness account of the situation in South Africa. The Bishop (Richard Ambrose Reeves, consecrated to his see in 1949) was lately and without warning bustled out of his diocese and deported by civil authority: he had time only to pack a few clothes; no time to appoint a vicar general.* (The American bishops, meeting in Dallas last November, heard a first-hand account of Bishop Reeves' experiences.) After the Bishop's deportation, the Prime Minister of South Africa said, "The individual was dealt with and not his Church, which undoubtedly does not take responsibility for what its members or clergy say or do in their private capacity." The Vicar of Saint John's, Charlestown (Boston), replied in *The Living Church:* "Obviously the Prime Minister does not understand Anglican polity . . . What Bishop Reeves said and did was not . . . in a private capacity. It was said in the name of the Church against the evil forces of *apartheid.* The Bishop, as have we all, 'has been signed with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil . . . unto his life's end.' That is far from being a private matter! Unfortunately our silence may convince the non-Anglican that [the Prime Minister] was right."

The twelve bishops who remain at their posts in the Church of the Province of South Africa recently decided to give Bishop Reeves $2,800 a year from their own pockets for as long as he is away from his diocese.

★ An English priest: "I often wonder why so many of our Anglican apologists should consider it necessary to lean over backwards when dealing with Roman claims and assertions. The Roman doctrine of the

* Now remedied by the appointment of the former Bishop of Mashonaland and Archbishop of Central Africa, the Rt. Rev'd Edward Francis Paget, retired since 1957.

Church is certainly wrong and we have a bounden duty to say so . . . On a famous occasion, Dr. Hook was asked in public debate by a Roman opponent, 'Where was your Church before the Reformation?' To which Hook at once retorted, 'Where was your face before it was washed?'" — London *Church Times*.

★ The Presiding Bishop: "We are a Biblical Church. In the course of our Prayer Book services we read more of the Bible, I believe, than any other Church in Christendom."

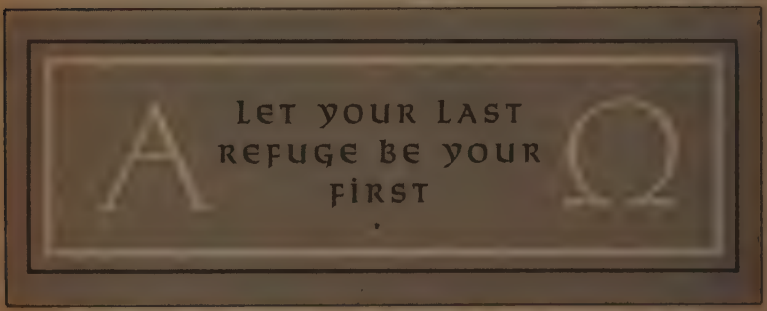
★ Miss C. Thompson, 82, of Watford, England: "I am glad to see *The Archbishop's Test* [The EBC's autumn selection, published at $2.00 by Morehouse-Barlow Co., 14 East 41st Street, New York 17] is reprinted after forty or so years, and can give particulars of the authoress. Miss Emma Martha Green was the daughter of a Devonshire priest (Modbury, near Ivybridge). When I first knew Miss Green she was teaching in a preparatory school, and she used sometimes to play the organ at my father's church, at Aldeburgh, Suffolk. Later, Miss Green lived in London and did reporting." — London *Church Times*.

★ The Archbishop of Canterbury: "Where the plot [to visit the Pontiff of the Roman Church] had its origin, I am prepared to say, was in my study at Lambeth — first in my own sometimes not infertile mind, and endorsed afterwards by my fellow-archbishops and some of my fellow-bishops, so that it may be one of those ideas endorsed by people with superior wisdom to my own."—London *Church Time*. (The Vatican, official residence of the Roman ficial residence of the Roman Popes (since their return from Avignon in the fourteenth century) and the "281" of the Roman Church, gets its name from a territory on the right bank of the Tiber once known as *Ager* (field or land of) *Vaticanus*

At this writing no senior warden has successfully identified the quotation given on page 21 of the 1960 Summer issue of the Digest; therefore the contest is declared closed. One senior warden *asked for the source* (it was the Encyclical Letter of the Lambeth Conference 1930) *and sent us $10* —a sum now forwarded to Episcopal Churchmen for South Africa, 229 East 59th Street, New York 22, N. Y., to further its support of St. Christopher's School in Swaziland.

(possibly a vanished Etruscan town called Vaticum), an extramural district of ill repute.)

★ The London *Church Times:* "It is a long time since we heard of a better address by a bishop to his diocesan conference than that delivered [recently] by the Bishop of Derby . . . His theme was the practical difference between liberty and licence, and the necessity of order and discipline for the preservation of any real freedom. There is no topic more urgent than this in the present state of society. No Christian should wish to question the thesis that more discipline and self-restraint are needed in the public display of sexual intimacy. The Bishop was on equally incontrovertible Christian ground when he condemned the cause of liberty in the recurrence of irresponsible strikes in industry, called long before the processes of peaceful negotiation have been tried, let alone exhausted; and in the lack of discipline among children both at home and in school. The increase of indiscipline and violence among young people is one of the most serious of all the signs of the times. In a single week, the national press has reported soaring figures of illegitimacy, venereal disease, and hooliganism among boys and girls in their 'teens. Negative condemnation of these things is never enough. The Bishop reminded the Church that it must set an example of ordered liberty and self-discipline in its own life. All the clergy should take



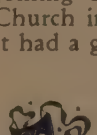
1960 Winter Bookmark, greatly reduced. Printed in black and gold on white. Rate: 35c for a packet of 25 bookmarks, or $1.00 for three packets. A handling charge is made on orders-not-prepaid. Order form on page 44.

to heart his warning that they cannot expect other people to listen to them, unless they themselves keep promises and respect law, in their own field."

★ The Bishop of Derby: "Changes, when they come, should express the whole mind of the Church and come by proper authority; they should not come by the eccentricities of individual priests. If [individuals] make changes in the liturgy according to their own preference, or introduce unauthorized extra-liturgical services, no matter in what direction, they will alienate those to whom such changes are unfamiliar and break the ordered liberty of our Book of Common Prayer".

★ *The Episcopal Churchman*: "In the November issue of the *Dallas World* appeared an article headed, DR. FISHER'S VISIT TO BE PURELY COURTESY CALL . . [The] 'Special RNS Report'... refers to the Roman Catholic Church as the 'Catholic Church' and to Dr. Fisher as representing the 'Church of England, whose origins trace back to the breach between Rome and King Henry VIII in the 16th Century.' These statements are untrue! Those who make such statements are either grossly ignorant of the facts of history and of the origins of our Church or they are intellectually dishonest in their representations. The further statement, 'Dr. Fisher heads an archdiocese that was formerly Catholic', is also an untruth. Archbishop Fisher is the head of a Communion of the Catholic Church which has been and to this day still is Catholic."

★ *Time* Magazine: "Rapidly emerging as the most brilliant young conductor now before U. S. audiences is the Metropolitan Opera's Kalamazoo-born Thomas Schippers, 29, [who] at eight shocked his parents, staunch members of the Bethany (Dutch) Reformed Church, by joining St. Luke's Episcopal Church in Kalamazoo—because it had a good boys' choir."



★ Churchman-actor Basil Rathbone, who 144 times took the part of Mr. Zuss in the Pulitzer Prize-winning play *J. B.*, then switched to the part of Nickles: "I have talked to many clergymen of all denominations. While they like the play as a dramatic performance, many of them object to the stress laid on the Devil's side of the argument. The Devil has too good a part, they say. [Such] criticism is unrealistic, for the Devil *does* have a good part—in all of life. The arguments he puts forth in *J. B.* are as old as the Devil himself. Clergymen must recognize that people *do* ask questions like those posed by the Devil . . . I'm afraid that many clergymen do not credit the people with enough intelligence."—New

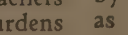
York's *Bulletin*. Rolling along the road of self-determination in their shell of self-sufficiency, some folks pooh-pooh the existence of a devil, unmindful that one of the Devil's neatest tricks is to persuade people that he doesn't exist. Not so the Church: every time her priests pray, "From the crafts and assaults of the devil . . . Good Lord, deliver us," her faithful people are reminded (1) that he does exist, and (2) that only by the grace of God can anybody possibly repel his advances and escape his clutches. To deny the existence of the Devil is to question the experience of every saint.

★ The Primate of the Holy Catholic Church in Japan: "My third son has graduated from Tohoku University and is with the Mainichi Press. 'Whom do you respect most?' he was asked at his applicants' interview. 'My father,' was his answer. The examiner was amazed."—London *Church Times*.

★ Mrs. Walter Ferguson (in the New York *World-Telegram and Sun*): "Parents and teachers have added additional burdens [on teen-agers] by setting social popularity as an adolescent goal. Many mothers take it as a major tragedy if their daughters have fewer dates than neighbor girls. . . . Behavior that goes over well with the immature . . . loses its value in later life . . . To teenagers, popularity means attention . . . Adults who encourage this phony popularity have created much [of adolescent's] unhappiness."

★ The Bishop of Truro, Province of Canterbury: The Prayer Book is not the fundamental bond of unity in the Anglican Communion, and there are at least fifteen versions either in use or in the making. Prayer Books might prove to be symbols of impending disruption. Though it is generally true to acknowledge that the 1662 Prayer Book has been a strong bond of unity, the phrases reiterated by Lambeth Conferences were perilously near clichés.—*The Church of England Messenger* (Diocese of Melbourne, Australia).

★ The Bishop of Colorado: "I want to call myself an Episcopalian because that identifies me as a Christian, and it also identifies me as one of that line which has held fast to the Catholic truth as it was delivered to us by the Apostles. It identifies me as one just not sentimentally and saccharinely attached to a kind of nice ethical neighborliness. It identifies me as one who believes that God became man; that He did die on a cross; that He is the High Priest continu-



An atheist cannot find God for the same reason that a thief cannot find a policeman. — A parish paper.

ally pleading for the forgiveness of man's sins. Don't be ashamed to call yourself an Episcopalian. It may not make you as 'palsy walsy' with some of your denominational friends, but it will identify you as one who has a faith and a creed, revealed and given to men by God and taught through torture and sacrifice down through the centuries by man to man."

★ The Bishop of Delhi, India: There must be the distinctive Christian life based upon Christian belief; but there cannot be any short cut to that life. Just because we are "born of God," have fellowship with God, and know Him through Jesus Christ, we do not automatically become sinless. It is rather that knowing ourselves as sinners, but assured of God's forgiveness through Jesus Christ, and knowing that in Him God has done all that needs to be done to cleanse us, and that He as Man has won the victory, we through and in Him shall become victorious.

★ The Rector of Avon Park, Diocese of South Florida: "Sentimentality and superficiality are among the most subtle of all sins. In the books mentioned [*The Big Fisherman, The Day Christ Died, The Crown and the Cross*], and especially Peale's *Power of Positive Thinking*, we read exactly what we want to hear. This book teaches one to administer to one's self. It is little more than a self-help device. We find answers in ourselves, not in God. There probably never has been a book written which contributes more to the fostering of the sin of pride." (From a letter in *The Living Church*)

★ A Former President of the United States: "It's the mother's duty to run the family and the father's duty to see that it's

A Christian Odyssey

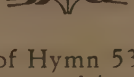
She was a Baptist and a student at Oklahoma's College for women, there met another student from the south of Wales who introduced her to the Church; she transferred to another state college to continue her education, and there took instruction from the local priest and was confirmed by the Bishop; then she went on to the Church's nursing school in Bartlesville. She is now a postulant in the Community of St. Mary, Kenosha, Wisconsin, the American Church's largest religious order for women, and is, incidentally, the third person in Oklahoma to enter the conventual life in the last three years.

done . . . [There are] too many baby sitters . . Spare the rod and spoil the child is what we've been doing in this country for two generations."

★ The Bishop of Newcastle: For us Anglicans the Church plays an important and necessary part in the growth in holiness of those who have accepted and been accepted by Christ. Personal commitment is not enough; it was not enough in the days of the Apostles. The Christian life must be lived out in the Christian community which is the Church, the very body of Christ. Belief in the Church is an article of the Creed, and the very thought of trying to drive a wedge between Christianity and Churchianity is abhorrent to all true Anglicans. We have an intense belief in the Church and are confident that with all its failings the Anglican Church is, in general, endeavouring to live in and with Christ as His Body. But we must not, we cannot, complacently rest upon our Anglican laurels, our Anglican heritage, and our Anglican majority in this day and age. Once we settle down and become static in our Anglican way of life, the devil has won a victory. (From *The Newcastle Diocesan Churchman*, New South Wales, Australia)

★ The Bishop of Niagara (Canada): "Liturgy means the work of the Church, and not only its work but its self-expression, its drama, its art, its passion, its preoccupation, its one true love."

★ The Managing Director of The Faith Press, London: "We think conferences are an overrated pastime."



For the third stanza of Hymn 535 (the stanza was omitted in the 1916 *Hymnal* but restored in the *Hymnal 1940*), which reads:

Rise up, O men of God!
The Church for you doth wait:
Her strength unequal to her task;
Rise up, and make her great!

The editor of the *Rhode Island Churchman* would substitute:

Rise up, O men of God!
The Church for you doth call:
To save your own immortal souls,
Big boys, get on the ball!

A NAME TO REMEMBER

IN recognition of their outstanding service to the Church, the American Church Union recently bestowed upon two laymen (John Sherman Porter, New York financier, and Spencer Ervin, Philadelphia lawyer), three priests (Albert Julius duBois, New York, Harry Stanley Ruth, New Jersey, and Frank Damrosch, Pennsylvania), and the Bishop of Long Island, the first Keble Awards, named after John Keble (1792-1866), English priest and poet who for 30 years was Vicar of Hursley, and ten years Professor of Poetry at Oxford, and whose parental example and teaching (his father was Vicar of Coln St. Aldwyn) and scholastic bent and attainments at Oxford enabled him to preach the sermon on national apostasy that set off, with the help of John Henry Newman and R. H. Froude and their *Tracts for the Times*, what later became known as the Oxford Movement and resulted in the restoration and re-emphasis of Catholic faith and practice in the Church of England.

Said one biographer: "He was a close friend and adviser of Newman, and strove wisely, but in vain, to avert his secession in 1845. His own confidence in the English Church never wavered, and with the danger his spirit rose higher. He believed unhesitatingly in the essential unity of the Catholic Church and in the English Church as a living part of it. Hence, despite the prejudices of the time, he claimed in its fullness all that could be justly reckoned Catholic. His view of the position of the English Church was resolutely true to facts . . . "

After Keble's death his work and influence were recognized, and the great college at Oxford which bears his name, was founded in his memory and opened in 1870. (The Standing Liturgical Commission of the American Church has proposed to commemorate the day of his death, 29 March, in a future revision of the Calendar.) John Keble's poems, published anonymously in 1827 as *The Christian Year* went through 95 editions before his death and an additional fourteen in the year following.

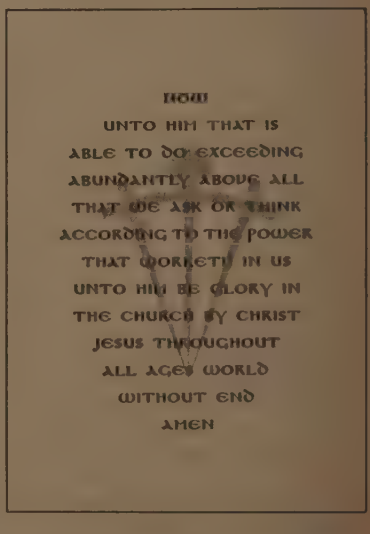
A list of 7,000 active churches in the U.S.A., all arranged by state and town, complete with street addresses, telephone numbers. Necessary for any traveller or mover. 128 pages, 25 cents. See page 44 mail order form.

WE RECOMMEND

◗ For all bishops and priests a careful reading of "What is a Rubric", by the late Bayard Hale Jones, priest (d. 1957), for almost 20 years Professor of Church History and Liturgics at the University of the South's Theological School. The 27-page article was recently discovered and subsequently printed in the July 1960 issue ($1.00 a copy) of the Anglican Theological Review, 600 Haven Street, Evanston, Illinois. Conscientious bishops would do well to order copies for each of their priests, and *vice versa*. The article will not only open many eyes to curious vagaries but also points to the need of a careful study of ceremonies and, possibly, the need of the Church's own "College of Rites and Ceremonies" — some authority founded on study and reason, rather than caprice, bias, and ignorance.

◗ For Lenten reading, *Grace and Glory*, by E. L. Mascall, the Episcopal Book Club's 1961 Spring selection. While the book is based upon a sentence in which St. Augustine describes our future life in heaven ("There we shall rest and we shall see; we shall see and we shall love; we shall love and we shall praise. Behold what shall be in the end and shall not end."), it has been written especially for the sensible person who has his eye on heaven and his mind on earth. ($2.25; Morehouse-Barlow Co., 14 East 41st St., New York 17, N. Y.)

◗ For people faced with the problem of getting suitable gifts for their Godchildren: *The Old Testament* illustrated by Marguerite de Angeli, and published by Doubleday & Co., 575 Madison Ave., New York 22, at $6.95. The Authorized Version of the Old Testament has been greatly condensed and its events arranged in historical se-



The 1961 Spring Bookmark. Greatly reduced from size. Printed in green and violet on ivory stock. Rate 35c for a packet of 25 bookmarks, or $1.00 for three packets. Order form on p. 44.

quence to make right good reading, even for grownups who long for relief from television and Peyton Placers. The Michigan-born artist made a special trip through the Middle East just to make sure that her illustrations would be accurate in every detail; it took her three years to do the lovely 31 four-color pages, 128 black-and-white halftones, and the delightful chapter decorations. It's worth the money.

◗ For the better study of the name of the Church, American Church Publications, 347 Madison Avenue, New York 17, offers for 25 cents a *Study Outline* of Professor Shoemaker's definitive book *The Origin and Meaning of the Name Protestant Episcopal* ($3.95, same publishers). Since the vexing matter of the Church's name will no doubt come before the 1961 General Convention (this time in Detroit), deputies to the same will be ill prepared to vote on the matter without either the book or the outline.

◗ For the interesting and well-appointed table, something special from the Ozarks: place mats . . . each one woven by "Annie the Weaver" — and so labeled. They are of a good size (19 x 13), durable (linen, cotton, and rayon), completely washable, and come in 47 different colors — all fast, and sell for $1.50 each, or $16.20 a dozen (assorted or single colors), postage paid. Annie Dean is a maiden lady who tired of the razzle-dazzle of the big business world, came to Eureka Springs, set up shop (four years ago) and learned to weave as pedestrian tourists stopped to watch through the store window of her Hillbilly Gift Shop.

THE WINNER

The first bishop to identify the quotation given on page 6 of the 1960 summer issue of *The Anglican Digest*, and so win the award of a year's membership in the Episcopal Book Club, was the Bishop of Connecticut; the second, and only other one, was the Bishop of Rhode Island. The source: The Concordat between "the Catholic remainder of the ancient Church of Scotland and the now rising Church in Connecticut" made at the time (1784) of the consecration of Samuel Seabury, Bishop of Connecticut and first bishop of the American Church. (Bishop Seabury also had jurisdiction of Rhode Island from 1790 until his death in 1796; as a diocese Rhode Island was not fully set apart until 1843.)

For those who would like to know something about a bishop's problems: *The Bishop Speaks His Mind*, by the Bishop of Lexington (150 pages, paperback, no price given, 544 Sayre Avenue, Lexington, Kentucky). Bishop Moody's fourteen convention addresses make good reading and give, incidentally, quite a bit of history of the Diocese of Lexington and, of course, the Episcopal Theological Seminary in Kentucky, which the Bishop courageously reactivated in 1951 as the official theological college of the Diocese (it was chartered in 1834 — the fourth oldest 1834—the fourth oldest foundation for theological education in the American Church).

Although it would no doubt be good for every bishop to see what he himself has said at fourteen successive conventions, not every bishop could allow so many addresses to be reprinted verbatim—there would be too much crow-eating. Not so with Bishop Moody. In speaking of ceremonials (ceremony is the action, ritual the words), he said, "I do not consider myself good enough, or wise enough to force my way, invariably, upon others;" of the Faith, "I will not tolerate in this diocese any teaching which undercuts the Faith as stated in the historic Creeds;" of pure manners, "Funerals should . . . be held in the church, or at the grave, as the Prayer Book directs. But the time to teach people this truth is before the event." As the good shepherd that the Bishop is, he speaks his mind as such.

WANTED

Examples in print (magazines and newspapers, both sacred and secular) of the misuse of ecclesiastical terms. Mail to "Examples Editor", TAD, Hillspeak, Eureka Springs, Arkansas.

In saying, "I hate authoritarian action," the Bishop has, as most people do, mistaken authoritarianism for autocracy, or more probably tyranny. Autocracy is one thing (absolute rule by one man or a small group of men), tyranny is another thing (a despotic exercise of power), but authoritarianism is quite different: it is the principle of obedience to authority as opposed to individual liberty. No bishop can be opposed to authoritarianism, for then he would find his own apostolic orders and office intolerable; he cannot "hate authoritarian action," for then he would "hate" any action taken by the House of Bishops. There is no authority of any kind in this world any greater, or more carefully preserved, or so long maintained

(over 1900 years) than apostolic authority. That authority is symbolized by the slight tap on the cheek which a bishop often administers at a Confirmation to show the Confirmand the discipline he has placed himself under; but it is more visibly shown in the pastoral staff which bishops carry, or have carried before them: not only does the staff show that the bishop is a shepherd over sheep, but the crook at one end shows that he is to reclaim the lost and rescue the foolish, and the point at the other ends that he is to prod the lazy and protect the weak—that the bishop is, in fact, a shepherd.

No person can be more "authoritarian" than a shepherd; indeed he must be so—if he is to be a shepherd at all. A flock of sheep is by no means "democratic," nor is the Church, for that matter. The Church was created by God, for God, and of God (no man made the Church and no man can unmake it), and His chief ministers—His chief shepherds—are bishops, and it is by His authority and His alone that they speak and act, individually or corporately.

FOR ANY CONVENTION

Men may come, and men may go,
But, oh my soul, they bore me so!
This is a fact, and it's no fallacy;
I've sat so long, I'm sure I'm callousy!

Diocese of Olympia Journal

ASHAMED

Evensong has just been completed and everyone was standing in front of the Church of St. Francis Assisi in Mindanao, Philippines, talking, when a strange woman walked up. She was holding a 15-month-old baby and leading two small children, and it was apparent that the size of the family would soon be increased. I did not recognize her, so I asked Father Moiket, one of our Filipino priests, who she was. She wanted to speak to me, but said only, "I am ashamed."

It was soon learned that the woman was a communicant of the Church and lived 15 miles away where the Church has no work. She had walked the entire distance to have her children baptized and to make her own Easter Communion, yet she was too "ashamed" to tell her wish to the American Priest. — *The Oklahoma Churchman.*

INVASION

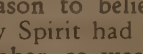
FOR generation after generation, malaria and isolation defied the best efforts of western missionaries to make any headway on the nineteen Nicobar Islands, in the Bay of Bengal and some 400 miles off the west coast of the Malay Archipelago; even traders found it hard to get on — and off with much of the rich coconut crop. France, Austria, England, and Denmark all tried to occupy the islands, but it was the British who won out in 1869, put down the piracies of the island, stamped out their cruel "devil murders", set up a kind of "Devil's Island" penal colony.

To deal with their dread-of-unseen-spirits religion, an Indian schoolmaster and catechist arrived in 1896, converted one John Richardson, a headman's son, to Christianity. He became, in 1934, the first Nicobarese priest, fast became teacher, friend, counsellor, and confessor to his tribesmen.

Isolation, rain, threat of earthquake and tidal waves left the islands unmolested, but with World War II came the Japanese invaders who razed Nicobarese churches and schools, tortured and killed many Christians, including one of John Richardson's sons (his other son, training to be a priest, was killed in an air raid on Rangoon). Only the surrender of the Japanese saved arrested John Richardson from a similar fate.

Before the next two years were up, and because he had held fast to the faith, taught and practiced it so thoroughly, "cultured and saintly" John Richardson was able to present to the Bishop of Rangoon 900 candidates for confirmation, with more to follow in later years. In 1950 he was consecrated Lord Bishop of the Nicobar Islands (under the metropolitan jurisdiction of the See of Calcutta), baptized Car Nicobar's last witch doctor, sent missionaries to Nancowri Islands, 90 miles south, on what one writer called "a real invasion of the Holy Spirit."

This year the Island presented its first native to be made priest, and gave the Church good reason to believe that as the Holy Spirit had worked on Car Nicobar, so was He working on Nancowri, through John Richardson, Apostle to the Nicobarese.—Taddled from *Overseas News.*



The sermon went on and on and on. Finally the priest paused and asked, "What more, my friends, can I say?" from the rear of the nave came a voice: "Amen."—*Oregon Churchman.*

SLEEPING PILL SERMONS

I RECENTLY read an editorial entitled "Sleeping Pill Sermons" in which the writer listed the best way of putting people into the lap of Morpheus:

1. Give a twenty minute "snappy talk" that is supposed to encourage alertness.
2. Preach a tirade against the sin of not attending Church. This is particularly effective since the ones to whom it is pertinent are not in church to hear it.
3. There is the You-Ought-To-Be-Better-Than-You-Are sermon. No one with the slightest sense of self-appraisal would question that he could stand some improvement. Rather than this banal presentation of the obvious, listeners have a right to expect some guidance on how they can improve.
4. The fourth aid to sleep in church is the What-Wonderful-People-We-Are sermon. This soporific statement makes only for somnolence, not progress.

I am hopeful that [my priests] do not make such mistakes as those implied above, but rather help people to find meaning in life. We need to know that the adventure of life adds up to something, that it is a real drama with great issues to be resolved. Christianity declares that there is a God, that He is our Father and the Creator of all there is, that He has entered this moral arena in Jesus of Nazareth, that He is involved, a participant, in man's struggles, sufferings, and victories, that as the Holy Spirit He is with men and in the Church to infuse them with grace and power, that He has a purpose for each person, that the world, even that of hydrogen bombs, is under His hand, and that He is Alpha and Omega, the beginning and the ending; should all else go, He remains—steadfast, purposeful, God.

God is to be loved and worshipped each Sunday in the year so that *every day* may be lived to his glory and our improvement.—*The Bishop of Sacramento.*

A RETIRED sea captain decided to join the Church; his Protestant friends tried to dissuade him and said, "What are you going to do in a Church like that? You don't know when to sit down, or kneel, or stand up!"

"I know I don't", the old man said, "I always sit in the stern and rise and fall with the tide!" (*Taddled from Western Massachusetts'* Pastoral Staff)

QUARTER WATCH

Answers to Laymen's Questions, by the Bishop of Long Island, is now available in a Braille edition, thanks to the Episcopal Guild for the Blind, 347 Madison Avenue, New York 17. ¶ The Church in Puerto Rico has begun the construction of the new Seminary of the Caribbean. ¶ Bard College, chartered in 1860, and called St. Stephen's College until 1934, was founded to train young men for the priesthood. Recently the trustees of the College voted to reaffirm the original Church relationship, which had not been stressed for the past 25 years. At the same time, a priest of the Church, the Rev'd Reamer Kline [Rector of New Britain, Connecticut], was elected as the College's 13th president. ¶ The parishes of St. Petersburg, South Florida, have gone together to provide on a 52-acre site 500 units (plus hospital, auditorium, chapel, laundry, swimming pool) for retired Churchmen, have called the project Sun Coast Manor, plan to have the first 228 units sold and ready to use by the end of 1961. ¶ Indication of a quickening of interest in, and appreciation of, the religious life: the Order of the Holy Cross now has thirteen men in the novitiate, with more to come this spring. ¶ New address of the "Executive Officer of the Anglican Communion": 21 Chester Street, London, S. W. 1.; Cable address (unchanged) COMPASSROSE, London. ¶ Philadelphia's new Police Commissioner is a member of All Saints' Parish, Rhawnhurst. ¶ The Rector of St. Mark's Parish, Riverside, Rhode Island, awarded $1,000 for his essay, "How Can Science Further Our Understanding of the Nature of Man", is studying at Harvard University during the week to find out how the Church can use its money and manpower efficiently. ¶ To acquaint its young people with the facts of death, the functions of a mortician*, and the Christian doctrine of everlasting life, St. James' Parish, Wichita, Kansas, conducted a tour of a local mortuary. ¶ An Australian movie star has entered an Anglican convent, the Community of the Holy Name, near Melbourne. ¶ The Church's University of the South last year balanced its budget (21st consecutive time), found it had spent $3,063,373 — 8% more than the year before. ¶ Some recently received "cathedral" Christmas cards of the calendar variety failed to indicate the days of fasting as required by the Church (Book

*The mortician's chief function is to prepare a body for burial; he does not "direct" a funeral (the parish priest does that, because he, and he alone, is in charge of, responsible for, and the officiant at, the ministrations of the Church in his parish); the only "funeral home" is the parish church, not the parlors of a commercial firm.

of Common Prayer, page li). ¶ A convocation within the Diocese of Georgia recently has petitioned the Bishop to initiate proceedings which would bring the V Bishop of California (the Rt. Rev'd James Albert Pike) to trial for heresy.* The allegations: a disbelief in the Virgin Birth of our Lord, in the doctrine of the Holy Trinity as stated by the Church, and in the necessity of salvation through Jesus Christ alone; and statements made "in contradiction of the clear and definite statements" of the Pastoral Letter issued by the House of Bishops last November. ¶ "Comparisons are odious" — John Fortescue. In the last fifty years colleges of the Roman Church in the U. S. A. have increased from 98 to 224. The 1960 edition of *The Episcopal Church Annual* lists six Church colleges, all founded before the turn of the century: Hobart (1822), Trinity (1823), Kenyon (1824), University of the South (1857), St. Augustine's (1867), St. Paul's (1888). ¶ The circulation of newspapers and magazines published by the Roman Church in the U. S. A. last year reached a new high: 25,932,641—an increase in one year of more than 1,500,000. U. S. Anglican periodicals of national character do not total more than 200,000. ¶ 401 parishes in the Roman Archdiocese of New York raised over $35,000,000 for the construction of new educational facilities — three-and-a-half times the amount 210 parishes in our own Diocese of New York raised for just parochial and diocesan annual operating expenses. ¶ The Roman Archdiocese of Newark plans to raise for seven new high schools and four homes for the aged the sum of $36,000,000 — an amount slightly less than the 1958 total operating expenses of 24 dioceses in the V and VII Provinces of the American Church and twenty times the expenses of all (19) extra-continental missionary dioceses. ¶ Freeman Bruce Olmstead, one of the two U.S.A.F. captains released by the U.S.S.R. and returned to the United States, was brought up in a devout Church family and was graduated from Kenyon College, Gambier, Ohio.

Spelunkers who plan to pass through, or vacation in, the Ozarks, are invited to explore the cave (said to be a mile long) under Grindstone Mountain, at Hillspeak, Eureka Springs, Arkansas.

* Heresy is not so much "the holding or teaching of false doctrine, but the belief that one's own opinion, because it is one's own opinion, is more likely to be right than the teachings of the Church — or of the best and wisest Christians in all ages and countries." — C. B. Moss.

¶ West Missouri has acquired title to a 200-acre conference-center tract on an Ozark river; included: a 950,000-gallons-a-day spring. ¶ Soft soap usually has too much lie. — *The Neligh Leader*. ¶ The headquarters of the Church's National Council (set up to implement, with a 300-person payroll, the actions of General Convention), commonly called "281" after its 64-year-old address on New York's Park Avenue South, will someday move to a brand-new 12 or 14-story building, complete with chapel on the ground floor, to be erected on a million-dollar site at 43rd Street and Second Avenue, two blocks from the United Nations and Grand Central Terminal. ¶ C(larence) Douglas Dillon, 51 - year - old Swiss-born former Under Secretary of State for Economic Affairs, and now Secretary of the Treasury, is a Churchman. ¶ Two parishes in Atlanta's See City are sponsoring an apartment building to accommodate 200 retired persons: residents pay entrance fee, share monthly operational expenses. ¶ The XXXIII Bishop of Peterborough, Province of Canterbury, recently visited the Dioceses of New York, Rhode Island, Southern Ohio, Spokane, Olympia, San Francisco, Los Angeles, Dallas, Mississippi, and Louisiana. His cathedral church, dedicated to St. Peter, whence the nearby town took the name Peterborough, at the time of the dissolution (1539) was one of the richest and most famous monasteries in England; the diocese was carved out of Lincoln in 1541. ¶ The first cousin and image of former Governor-Gen-

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eral of Canada. Vincent Massey, and actor Raymond Massey, and member of parliament for fourteen years, was recently made a deacon on the way to becoming a priest of the Canadian Church. ¶ The Society of St. John the Evangelist, commonly called the Cowley Fathers, recently observed the XXV Anniversary of their going to Japan. (One of their members is Assistant Bishop of Tokyo.) ¶ A grandnephew of the late Louis D. Brandeis (Justice of the U. S. Supreme Court) and Judge of the Jefferson County (Louisville, Kentucky) Juvenile Court is abandoning his practice of the law to study for the priesthood. ¶ The Archbishop of Perth recently blessed and officially opened in his diocese a priory of the Society of the Sacred Mission, sometimes called the Kelham Fathers after the English town in which their mother house is located. ¶ In Washington, D. C. some fifty years ago the rectors of three parishes, St. Thomas', St. Margaret's, and St. John's, were all called Smith; to distinguish them the priests were popularly called Tommy, Maggie, and Johnny Smith. ¶ The 142-year-old Diocese of Ohio recently bought its first conference center — Cedar Hills, 75 wooded acres near Painesville; price: $115,000. ¶ The Church's University of the South, Sewanee, Tennessee, last September received 700 applications for 175 vacancies. ¶ Thanks partly to the United Thank Offering of the Women of the Church in America, the Church in Korea has opened that country's first university students' center as a memorial to Churchmen who died in the U. S. Armed Forces during the Korean War. The center is known as St. Bede's House and adjoins 12,000-student Seoul National University. Over half the 24-million population is under the age of twenty, and many of them are attending one of Korea's eighteen universities. ¶ Virginia Episcopal School is planning to erect a $300,000 building (dining room and study hall) on its campus in Lynchburg. ¶ Sometime ago the Governor of Kentucky commissioned Sister Rachel (Order of St. Helena and until lately principal of Margaret Hall School) a Kentucky Colonel. ¶ In St. Thomas's Church, Owings Mills, Maryland, a son of the U. S. Ambassador to Brazil, took to wife the daughter of the U. S. Ambassador to Cambodia. ¶ The Church in Australia has set up a commission to consider the canonization of a saint — John Oliver Feetham, IV Bishop of North Queensland, whose 32 years of celebrated bush travels earned for him the reverently popular appellation "Packhorse Bishop." ¶ Last year the Memorial Fund of La Jolla's St.

James - by - the - Sea provided $10,000 in assistance to hospitalized individuals. ¶ St. Paul's Cathedral Church, the "trade mark of London" and "the parish church of the British Commonwealth", recently celebrated the 250th anniversary of its completion. "Old St. Paul's" (there were many predecessors, most of them razed by fire) was destroyed during the Great Fire of 1666; the new church was begun in 1675, finished in 1710, and stands as the masterpiece of Sir Christopher Wren; the present building itself was severely damaged by enemy action during World War II. It was in St. Paul's that King John, to save his neck, submitted himself to a Papal Legate and pledged his kingdom to pay an annual tribute to Rome, that John Wyclif's translation of the New Testament was publicly burned, that Henry VIII's first wife married his elder brother Arthur, that business men set up shop in the nave, and that protestant - minded Somerset got stone (by demolishing the north cloister) for his new palace on the Strand. ¶ The Girls Friendly Society recently voted overwhelmingly to keep its 83-year-old name. ¶ In St. Matthew's Church, Bedford, New York, the widow of industrialist and Metropolitan Opera booster George A. Sloan (d. 1955), took a New York lawyer to hus-

clip and mail

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band. ¶ Sister Marcia Margaret, 53 years a nun (Society of St. Margaret), recently celebrated her 100th birthday. ¶ About five crow miles from Hillspeak the U. S. Government will soon construct a dam (to be completed in 1966), that will be 2,575 ft. long, 228 ft. high, and form a reservoir of 28,000 acres to extend about seventy miles up White River. ¶ Travellers abroad will need *A Guide to Episcopal Churches Overseas*; travellers in the U.S.A. will need *A Pocket Directory of Episcopal Churches*. (See page 44 for convenient order form.) ¶ Thanks to six years insistence by the women of the parish and the anonymous gift of $50,000 (the parish matched it), Trinity Parish, Columbia, South Carolina, took its gift of a 36-acre park and 13-room house and began the construction of a home for the aged — 32 units in eight cottages. ¶ In the Royal Military Chapel, commonly called the Guard's (Grenadier, Scots, *et al*) Chapel, of the Wellington Barracks, somewhat across the street from Buckingham Palace and at the end of Birdcage Walk (named from an aviary established there by James I), Douglas Fairbanks Jr. gave the hand of his eldest daughter to a former officer of the Coldstream Guards and son of a London shipowner; saw the marriage solemnized by the family's parish priest, the Vicar of St. Mary-the-Boltons. ¶ The Lee Kinsolving, who has the part of Sammy Golden in the movie *The Dark at the Top of the Stairs*, is the son of the Rector of St. James' Parish, Manhattan. ¶ Natal-born and educated Alan Paton, author of the now - classic *Cry, The Beloved Country* (about a priest of the South African Church) and a soon-available collection of hitherto unpublished short stories, *Tales from a Troubled Land* (published by Scribners), and president of the Liberal Party of South Africa*, recent winner of the Freedom Award, who often holes up at Kent School when in the U.S.A., was deprived of his passport when he returned to Johannesburg, South Africa, for a world-wide conference on multi-racial affairs. ¶ On the Wednesday after Trinity Sunday next, the XCIX Lord Archbishop of Canterbury, Primate of All England, and Metropolitan, the Most Rev'd and Right Hon. Geoffrey Francis Fisher, R.V.C., G.C.V.O., D.D., and LL.D., will retire and be succeeded in office by the Most Rev'd and Right Hon. Arthur Michael Ramsey, D. D., XXCVIII Lord Archbishop of York, Primate of England, and Metropolitan, the eighth of his kind to be translat-

* Said the London CHURCH TIMES: "The circumstances of the times . . . have driven him to take political action . . . the driving force of [which] always springs from his concern for people, in itself a consequence of his profound religious convictions."

ed from York to Canterbury and the one-hundredth archbishop to adorn the chair of St. Augustine, created in 597 when the saint was consecrated first Archbishop of Canterbury, in Arles, France. (St. Augusine died 26 May A. D. 604, his body was buried at Canterbury, and he was canonized by the English Council of Clovesho in 746, and given the date of his death for the commemoration.) ¶ J. V. Langmead Casserley, an English priest sometime at New York's General Theological Seminary, has been appointed Professor of Philosophical Theology and Apologetics at Seabury-Western Theological Seminary, Evanston, Illinois. [Various branches of theology — the "Queen of Sciences": ascetical (virtues and perfection), dogmatic or systematic (a speculative and practical presentation of the Christian faith), moral (man's behavior and destiny), mystical (a complement of ascetial theology which leads to contemplation), natural (the study of God in the natural light of human reason), pastoral (the care of souls). Because a priest's chief study is theology (the science which treats of God and the things of God), he has been known as a "divine". New York's cathedral church is dedicated to a "divine" — the Apostle and Evangelist St. John the Divine, or, more modernly, St. John the Theologian, so called because of his New Testament writings. Apologetics is the science of the explanation and defense of the Christian faith: it is what a priest does more or less in his sermons and when he presents the faith to a class of confirmation candidates; in such sense it has no relation to apology or apologize, which in common speech refers to some fault.] ¶ In Japan the Bishop of Tokyo solemnized the marriage of the daughter of the U.S. Ambassador to Japan (also grandniece of General of the Army Douglas MacArthur and granddaughter of the late Vice President Alben W. Barkley) to a North Carolina Naval officer. ¶ Movie-goers who see *Splendor in the Grass* may wish to know that a ten-minute sequence was shot inside and outside Christ Church, Riverdale, The Bronx. ¶ Chas. S. Thomas, one-time (1954-57) Secretary of the Navy and recently resigned President of financially-rescued Trans World Airlines and now president of 93,000-acre development in Southern California, has been elected a vice-president of the American Bible Society. ¶ In Manhattan's St. Bartholomew's Church, actress Lillian Gish was Godmother to actor James MacArthur's first-born son and actress Helen Hayes' only grandchild; named him Charles Pennock. ¶ In his cathedral church and in the face of a congregation of

10,000 Armenian citizens of the U. S., the Bishop of New York received from the hands of the Catholicos and Patriarch of All the Armenians, His Holiness Vazgen I, the Holy Panagia — a round or oval medallion, suspended from the neck, bearing a representation of Christ, and often containing relics; bishops of the Eastern Church wear one and sometimes two *enklopia* (Greek for "that worn on the breast") as well as the pectoral cross, which is also commonly worn by Anglican bishops. ¶ Remember the Church, her schools and colleges when you make your will. ¶ Maxwell Davenport Taylor, Missouri-born one-time (1955 - 1959) U. S. Army Chief of Staff, has been elected President of New York's Lincoln Center for the Performing Arts. ¶ In his See City of Richmond, the Bishop of Virginia dedicated for St. Catherine's School (for girls) a classroom building named in honor of Mary Allen McCue, former principal of the upper school. ¶ To all the friends of TAD and EBC who sent us greetings last Christmas we "Hillspeakers" say THANK YOU! ¶ For the second time Chicago's Junior Chamber of Commerce chose as one of the City's ten outstanding young men 33-year-old James Garrard Jones, Jr., Founder (six years ago) and Director of St. Leonard's House (for released prisoners). ¶ For $1,455 a head, the Bishop of Milwaukee, accompanied by his wife, will lead Churchpeople on a round-trip, all-expenses-paid Spring (27 May-24 June) tour of Europe. ¶ *They Saw the Lord*, a stirring book by Bonnell Spencer, O.H.C., is now back in print and may be obtained from parish bookstores or directly from Holy Cross Press, West Park, New York. ¶ Actress Flora Robson ("Ladies in Retirement", "Black Narcissus", "Wuthering Heights"), whose

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life-long friend and uncle John McKenzie (d. 1954) was a priest of the Church, was sometime ago named a Dame Commander (O.B.E.) by England's Queen Elizabeth II. ¶ Beginning with kindergarten and the first three grades (others up to the twelfth will be added later) the Church in Panama opened a new school: The Colegio Episcopal de Panama. ¶ Novelist Faith Baldwin's son was killed in a Florida automobile accident. ¶ In fashionable St. Margaret's Church, the mother church of the City of Westminster and the parish church of the House of Commons since 1614, Sir Winston Churchill's granddaughter Edwina took to husband the son of Britain's Ambassador to France — before the same altar that Sir Winston (60 years ago) and Samuel Pepys (300 years ago) took their wives. ¶ The Bishop of the Arctic, Province of Rupert's Land, Canada, whose dioceses (2,250,000 square miles, exclusive of water) is the second largest in the world, recently announced his failure to obtain English priests for work in his diocese: his small force (17 priests) is often called upon to do medical and dental work, and he himself has extracted hundreds of teeth and delivered many babies. ¶ "Episcopacy is of divine appointment and is subject only to [God's] will, not to our political and social theories." — *His Dominion*. ¶ The first full-blooded Indian (a Sioux) ever elected to the U. S. House of Representatives is a member of the Church in South Dakota. ¶ Claiborne Pell, 42-year-old New York-born former State Department career officer, was elected to Congress by the largest margin in Rhode Island's history—thanks somewhat to his ability to speak Portuguese, French, and Italian acquired while travelling about the world with his diplomat father. ¶ In London's St. Paul's Cathedral Church, Tanganika's Minister of Education took a wife. ¶ God willing, the next issue of *The Anglican Digest* will be placed in the mail shortly after the Summer (Whitsuntide) Ember Days.

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